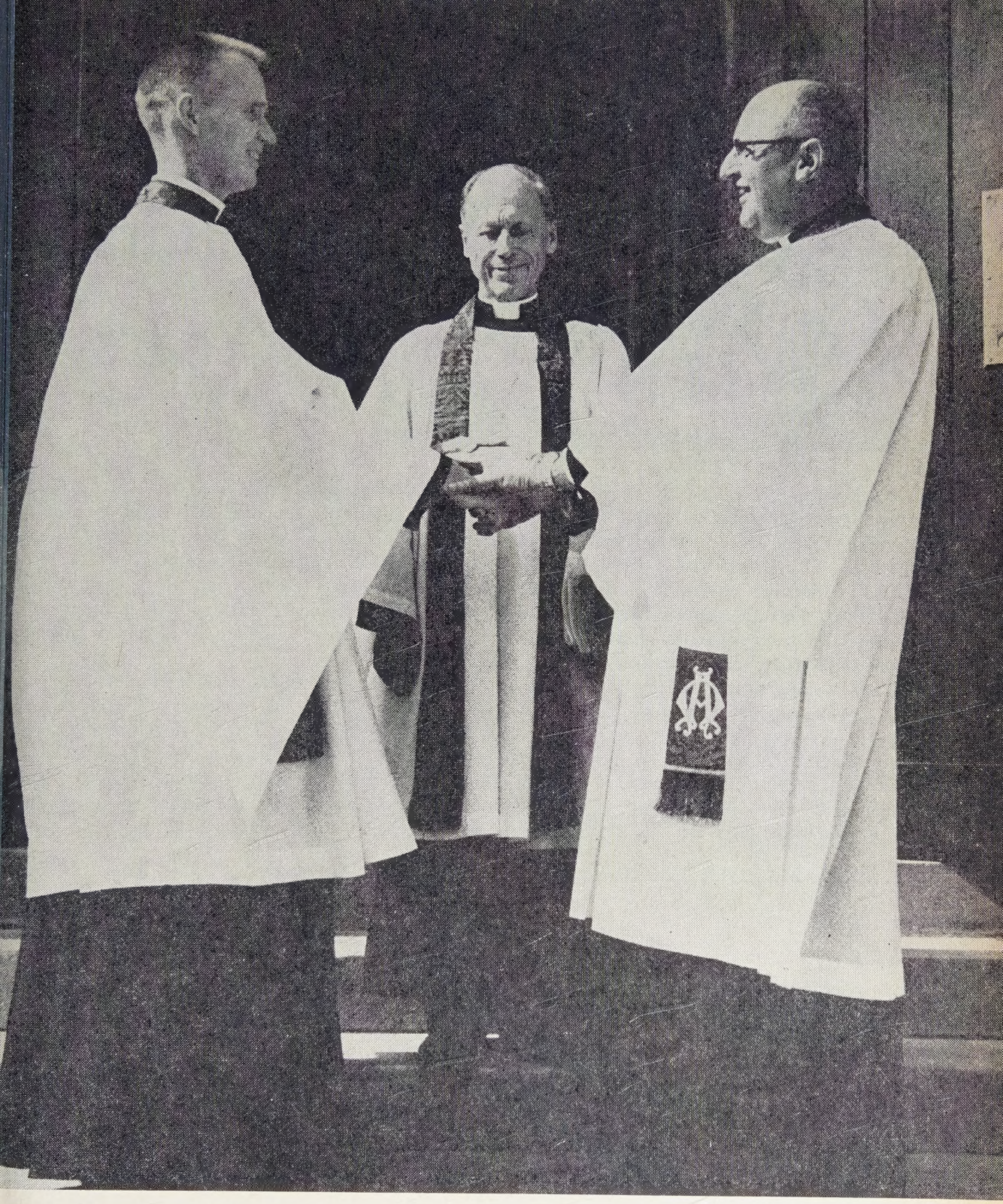

Union on the Local Level

The Rev. E. Roald Carlson (left), pastor of Immanuel Church (ELC) and the Rev. J. Adrian Pfeiffer, pastor of Highland Park Church (ALC) join hands to symbolize the union of their two St. Paul, Minn., congregations as Dr. F. A. Schiotz, president-elect of The ALC looks on.

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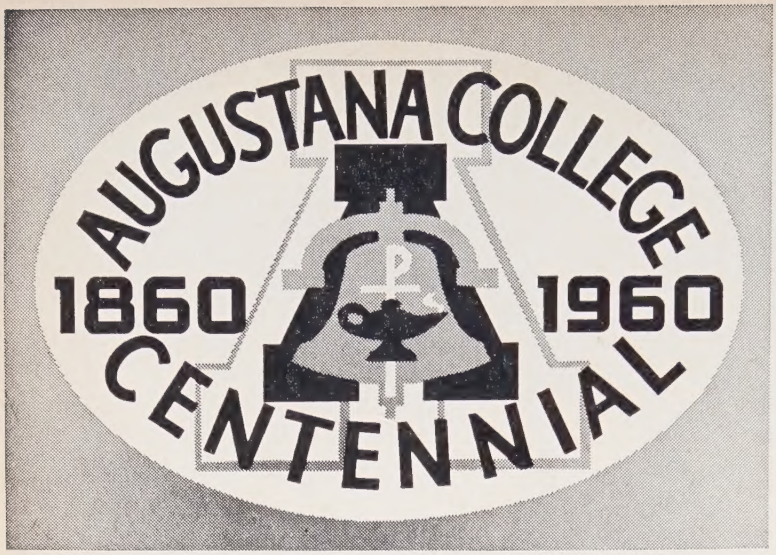
Lutheran Herald

November 8, 1960 • Vol. 44 • No. 45



One Hundred Years

NEW BEGINNINGS OFTEN MEAN the development of unusual vigor and strength—in the lives of institutions as well as men. The beginnings of the new American Lutheran Church are linked with the beginning of a second century of service for Augustana College, in Sioux Falls. These are days of historic significance and dynamic change and growth at Augustana.

In an area as young as the western American plains region, it is an achievement for any institution to have reached its centenary. To have done so makes Augustana senior to many of America's private colleges and to nearly all of America's public tax-supported colleges and universities, as well as the oldest college in The Evangelical Lutheran Church.

The physical beginnings are "old stuff" for Augustana. While the college has chosen to mark its ning with the founding of Augustana Colleg Seminary in Chicago in 1860, there were a num still earlier institutional beginnings which are of the college's tradition and which have had ar on its development. These go back at least to 183 the founding of Hillsboro Academy in Hillsbo nois.

In 1835, America was a young, fluid nation, beg to form out of the wilderness. There were o states in the union. Illinois, in which the colleg founded, was a raw frontier area. The Civil War, was to settle the slavery question, was still a gen away. Daniel Boone, the backwoods scout and killer, had barely passed from the scene. The

In this issue . . .

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The story is told of 100 years of growth—from early, humble beginnings to Augustana College today—a rapidly growing institution.

Records Are Important! 5
The Rev. E. W. Sihler is an instructor at Luther Theological Seminary, St. Paul, Minn., and for the past several years has worked under the Archives Committee of the ELC in microfilming and classifying records.

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A new men's dormitory, Jacob Tanner Hall, at Waldorf College, Forest City, Iowa, will be named after the man who has taught religion there for 20 years since he "retired" from a teaching position at Luther Seminary, St. Paul, Minn.

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lians were undisputed masters of that vast and lonely falo pasture that was to become the Dakota Terri- y and the ashes of their campfires smoldered along river banks at the Sioux Falls. The West was yet be won. This was America in 1835.

t was in this frontier setting that a party of Citi- is in Springfield, Illinois, decided to acquire and ve the Hillsboro school to Springfield. In 1846, the ne of Hillsboro Academy had been changed by a heran group to "The Literary and Theological In- ute of the Lutheran Church of the Far West." With move to Springfield, the institution's name was in changed, to The Illinois State University. John Stuart, lawyer-statesman and Lincoln associate, was ader in the group which helped to effect this move. n Hay, a former Secretary of State, of the period, a student at the school, as was Robert Todd coln, son of Abraham Lincoln. There is a tradition Abraham Lincoln provided a portion of the funds the establishment of the school in Springfield, for ch he was given a "founders scholarship," which used by his son, Robert Todd.

n 1855, a Scandinavian Chair was established at the ois State University, with Lars Paul Esbjorn as the professor. In 1860, the year of Lincoln's election he presidency, differences arose within the school mmunity concerning matters of church doctrine, pened by varied language and cultural backgrounds. jorn and his followers left Springfield and moved Chicago and established Augustana, with Esbjorn as sident. Just seven years later, largely as a result of withdrawal of support of the Lutherans, the Illi- State University closed, leaving Augustana as the stepchild of the train of events that had begun in lsboro over a generation before.

ugustana's early existence was buffeted by the rling social currents of the Civil War. These years e difficult years for the institution in a number of s: the shortage of students, who were in military ice; the lack of financial support for buildings and er important needs; the uncertainty of support of ous Lutheran elements. And, there were honest erences of opinion concerning doctrine. Misunder- dings arising from different national backgrounds some of the Lutheran supporters of the school ved progress.

he years that immediately followed were noteworthy the fact that Augustana moved to serve the people a westward-moving frontier. It was a time for re- ed new beginnings and for courage. From Chi- , the school moved to Paxton, Illinois, in 1863. e the Norwegian and Swedish groups divided, re- ng in the formation of two schools with the same ie. The Swedish group moved to Rock Island, Illi- , to establish the present Augustana College of that city, which has just completed its Centennial Observation. The Norwegian group established a twin institution in Marshall, Wisconsin, in 1869. Following some additional years of difficulty resulting from financial hardships and as a result of Lutheran supporters leaving the area for western land, it moved to Beloit, Iowa, in 1881.

Five years before South Dakota became a state, Augustana moved for the sixth time, into the Dakota Territory, to Canton, to serve the growing Lutheran population there. The college enjoyed a period of comparative prosperity there until in 1918, following the union of three Lutheran synods, the college was moved to Sioux Falls to merge with the Lutheran Normal School and form the present Augustana College.

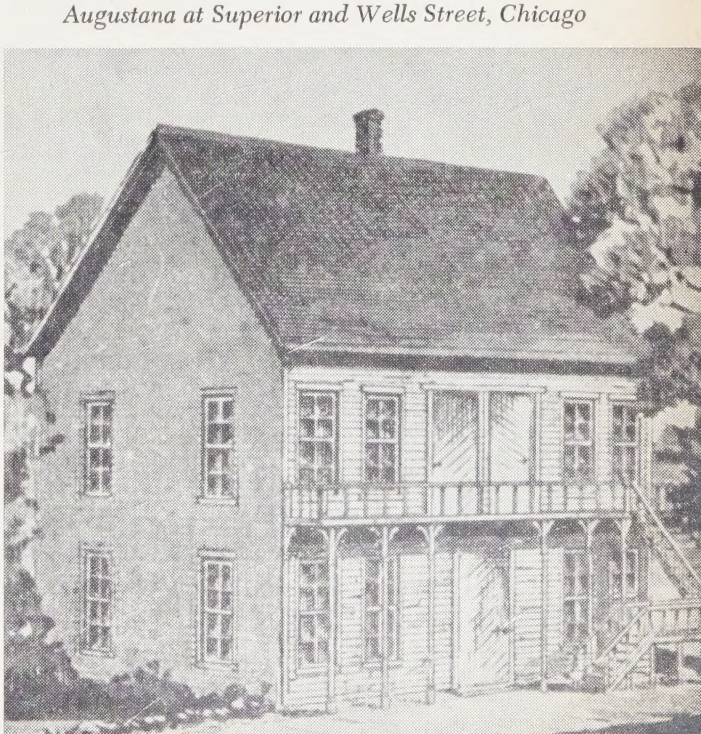
Thus, in a sense, Augustana is both the oldest and one of the youngest colleges in The Evangelical Lutheran Church.

Augustana today is a rapidly growing institution. Characteristic of this vigor is its plan for a Centennial observation, now in progress, covering a full calendar year. The Centennial Year, which began at commencement, 1960, will run until commencement, 1961. A series of convocations, recitals, lectures, concerts, art shows, and other public events are scheduled throughout the year.

Augustana's renowned choir, under the direction of Arnold Running, very successfully toured Norway and Germany this past summer, as a part of the Centenary observance.

Internationally famous scholars will visit the campus during the year, as leaders of special convocations sponsored by the various divisions of the college. Margaret Mead, Columbia University, leading anthropologist, will

Augustana at Superior and Wells Street, Chicago



address a Social Science Convocation on November 21. Harlow Shapley, Harvard University, one of the world's leading scientists and astronomers, will address a Natural Science Convocation on March 9, 1961. Other scholars of similar stature are being scheduled.

During the week of October 3-9, the Sioux Falls community went "all out" in joining the college in its Centennial observation, climaxed by Augustana's homecoming celebration, Viking Days, October 7-9. In addition to the usual homecoming events, on October 8, the college student body staged a colorful parade through the downtown business area of Sioux Falls—the largest parade in the history of the city. Sunday, October 9, saw most of Sioux Falls' Lutheran pulpits filled with Augustana Alumni pastors at the morning services, followed by a reunion of alumni pastors and a special Centennial Service of Worship and Praise in thanksgiving to God for the opportunities of a century of educational service. Lutheran leaders from throughout the Midwest attended the service.

Among many events of the year, one which holds special interest is a Theological Conference, scheduled for April 4-5, 1961, and sponsored jointly by the college and the South Dakota District, The American Lutheran Church.

A symphonic work has been commissioned which will be premiered in Sioux Falls on April 30, 1961.

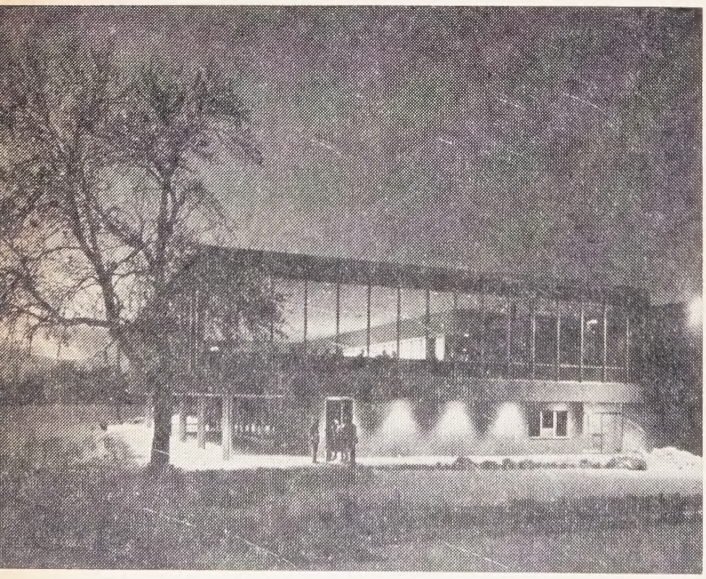
Centennial Award medals and citations are being given to a number of distinguished churchmen, educators, and business and professional men during the course of the year, in recognition of outstanding achievement. Dr. Fredrik Schiotz, President of The American Lutheran Church, was among the recipients of such an award last spring.

While there is an appropriate recognition of th lege history and traditions, the principal empha the Centennial observation is toward the future.

Immediately following World War II, the A tana Board of Regents adopted a Long Range De ment Program, charting the future course of th lege's growth and expansion to 1975. The plan, d into three parts or phases, is now entering into III, from 1960 to 1975, during which dramatic ch are planned for the school. Substantial increases endowment funds of the college are planned, to insure increasing strength and stability of the aca program and a number of additional buildings to the expanding student body, which is expected to than double before the end of the planning First new buildings in Phase III will be a H Science, expected to cost over one million dollars new dormitories for men and women. Significan changes in the curriculum will also be announce ing this period.

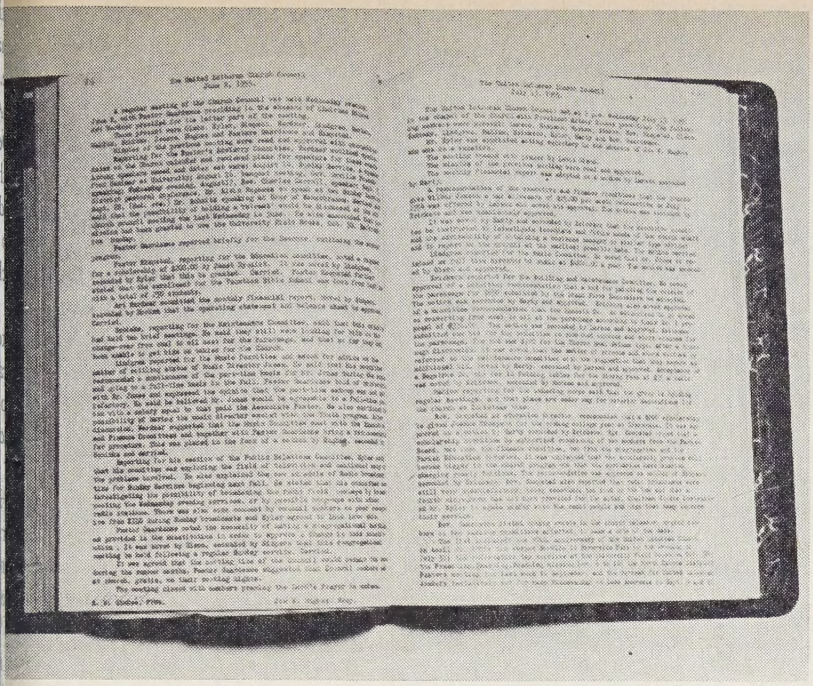
Future "new beginnings" of Augustana may r quire that the school be physically uprooted and planted, as has been true so many times in the Now, firmly implanted on the edge of the Great and eager to meet the challenge of its new ce Augustana strives to provide educational services first quality to serve the young people of the American Lutheran Church, who are coming t door in increasing numbers.

Thus, new beginnings in the work of a new c and a new church lie before Augustana. It is a su challenge to give pause. But the college has p itself to be capable of resourceful, creative action idea of Augustana persists . . . and grows.



The New Commons Building

Mikkelsen Library



This is the best way for a congregation to keep minutes. (Secretary's minute book, United Lutheran, Grand Forks, N. Dak.)

Records Are Important!

By E. W. Sihler

LGA WILL YOU COME out to the sleigh when I'm ready to start and me the congregational min-ook? It's lying on the dresser ed in newspaper."

s, Ole, I'll watch for you when ave hitched up and drive up to ouse."

Guttormson was on his way to nnual meeting of the congrega-held every January and attended by the men of voting age. For years Ole had been secretary of ongregation. The men had elect-n because he wrote a good hand kept an accurate record of the edings. Ole was conscientious nwardly a bit proud of his of-As the business meeting proceed-made careful pencil notes on h paper.

he evenings when he was not too and before the discussion and de-s had faded from his memory, ould record the minutes in the This had become an annual The children had to be in bed at he would not be disturbed. was asked to give the lamp chimney an extra polish and to trim the wick to furnish a maximum amount of light. Then, with the kerosene lamp in front of him on the table and his carefully wiped glasses on his nose, he would write up the minutes. These were carefully recorded in ink in the best handwriting he could muster. Ole read over what he had written to check its accuracy and then signed the minutes. He wrapped the book in newspaper and placed it in the bureau drawer underneath his two Sunday shirts.

Ole Guttormson was a conscientious and able secretary for his congregation, and there were hundreds of his kind among the Norwegian Lutherans of our older congregations. These congregations were predominantly rural, being found either in the open country or in small towns and villages. The secretaries kept not only records for their own congregations, but, without a conscious effort on their part, were producing historical source materials relating to the church life of the older congregations among the Norwegian Lutherans in America.

The Archives Committee of the ELC is much concerned that the church records of the older Norwegian Lutheran congregations be preserved. For this reason, during the past five summers, a microfilming team has been filming congregational minutes, ministerial records, and other materials of the older congregations of the various districts. Most of them have been covered from Portland, Me., to Seattle, Wash., and Los Angeles, Calif., and from Pembina, N. Dak., to Clifton, Texas.

In all 315 reels of 35 mm. film each 100 feet long have been taken. This includes the records of about 1,200 congregations past and present. The 222,000 frames of film are pictures of over 400,000 pages and constitute a tremendous fund of source and reference materials relating to the older congregations. The reels have not yet been made available, but the plan is to make up an index so that the microfilm relating to a certain congregation or the congregations of a certain area may be easily found. The viewer must be able to read Nor-

wegian since all the minutes are in that language.

As one moves with the portable microfilming camera from parish to parish, sees, handles, scans, and microfilms these irreplaceable volumes of source materials, a number of facts press in upon one. Thoughts go back to the pioneers and their efforts to plant and nourish the Church. The long lists of baptisms remind one of the large families, the crowded houses, the busy mothers—and the Church expanding through numbers on the home front. But we are just now not interested in the people, fascinating as that subject may be, but in the records.

One is impressed by the conscientious record keeping of so many secretaries, who often included not only the motions but also the discussion, so valuable to historical research. It seems that many secretaries had a sense of history. Time and again the first page of the original minute books reads about as follows: "After proper announcements had been made, the Norwegians living near———— gathered on June 23, 1884, at the home of Hans Johnson for the purpose of organizing an Evangelical Lutheran congregation. Rev. Lars Solem began the meeting with Scripture and prayer. A motion was made and carried that Rev. Solem act as chairman." The business of organization then proceeded and a constitution was adopted at the organization meeting or soon thereafter. Charter members either signed the minutes at the time of organization or signed the constitution when it was adopted.

Many pioneer pastors kept a good record of ministerial acts often performed over far-flung areas. Where the congregation was not yet organized or had not purchased a ministerial book, the pastor made up one of his own. These "home-made" record books as well as the list of services and meetings attended by the pastor and written in the back of the ministerial record book later purchased from the publishing house, often reveal to the researcher the pioneer pastor's fields of activity.

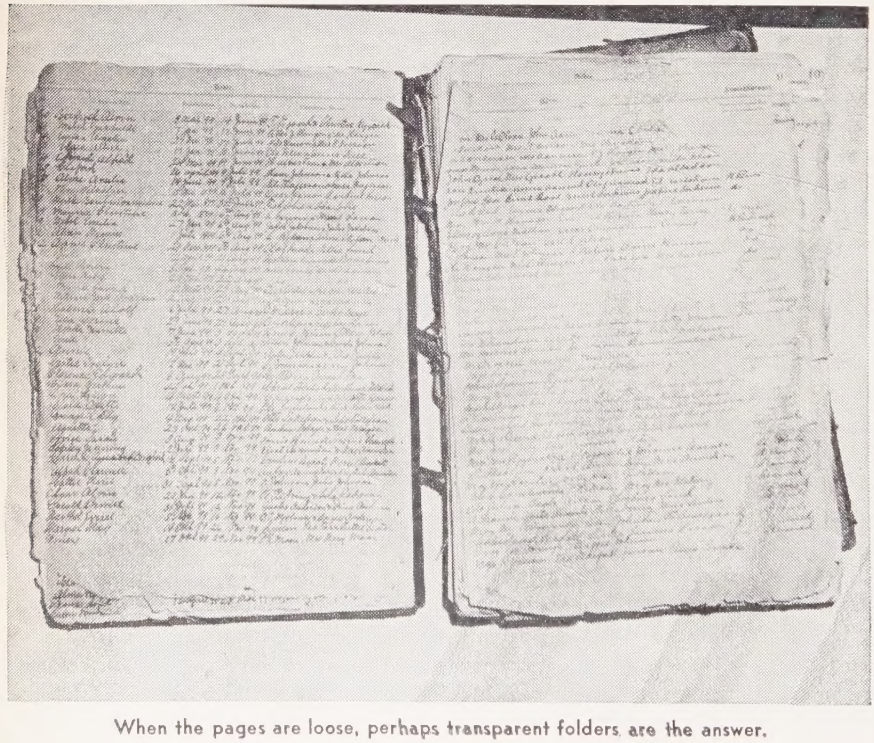
We are also eternally grateful to the hundreds of people unknown to us who preserved the record books so that they were there for us to microfilm. But, unfortunately, too many records have been lost. How disappointing to hear that they were destroyed by fire or cannot be located!

What has brought about some of the losses? The two most common causes are Carelessness and Fire. Where city congregations have and rebuilt several times, th have been unusually heavy. I as though the pastor and were so busy with the buildi ect that no one thought of pla precious records in a properly box and protecting them. Oth es are due to careless and thusiastic "clean ups." We c one parish where an interested an was translating the old books she had accidentally among old magazines and pa the floor of the parsonage a pastor moved. In another insta pastor found the oldest rec small notebook—in a box dow furnace. Another time, when w for the minute books, we rece reply, "When they built the n sonage there were some old in boxes in the garage, but w know what became of them."

The ministerial record books tisms, confirmations, etc. are available if not destroyed by cause the pastors have used a them. But the congregational books kept by the secretari sometimes not be located. The book or books may have be in the house of some former tary. Years have passed, peop died or moved away, and knows who the secretaries wer or fifty years ago. We belie sometimes the old minute boo borrowed and never returne have read some pitifully ina historical sketches of congre where the early records were l no one wrote a good 25th ann history while many of the f who could tell the story we around.

Fire has destroyed too man able and irreplaceable church Where the old ministerial recor were burned some people no great difficulty proving their social security or old age pens is saddening to hear when we c film or the pastor writes, "T records were destroyed by fi

Many congregations have precautions against fire, but th still altogether too many places the records are not protecte know of a place where two ye



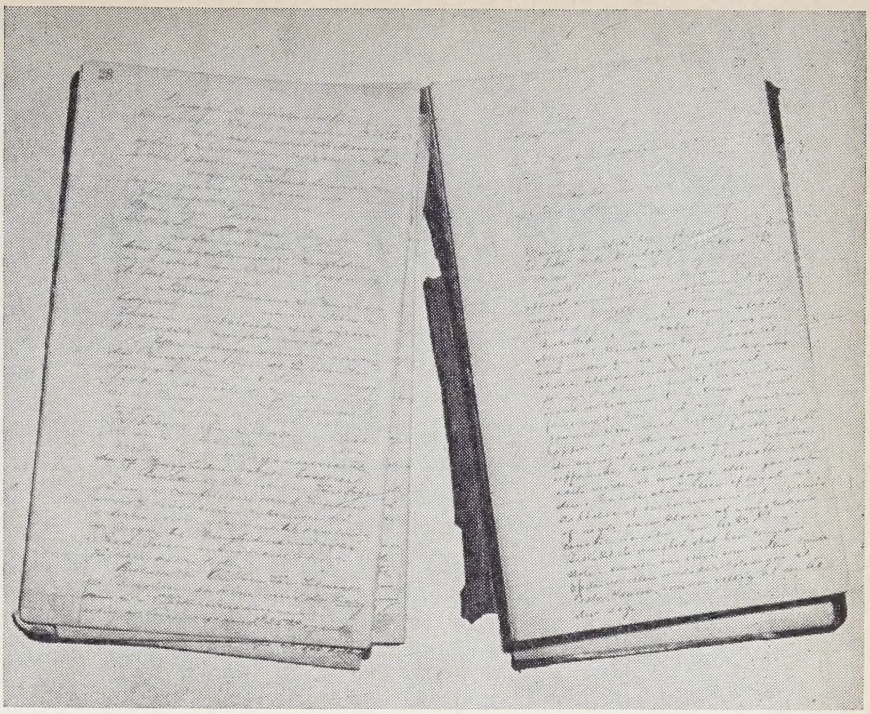
When the pages are loose, perhaps transparent folders are the answer.

ıe old records of a large parish back to the 1870's were in a en cabinet standing in the sacris- ached to a wooden church which d burn like tinder.

once came to a large congrega- which had built a splendid parish . On the ground floor was an cement block vault with a fire- door. Such a vault is a good to store many records, but we not find the old records there. ı older member who had been for years was called in. He had d build the church back in the 920's. He volunteered, "I know they are. When we built the h I told the carpenters to make pening under the stairway for g the books." There, above a f trap door in a cloak room we the precious books. We were ful the old gentleman had pre- a place for them, but we were ly as grateful, that the church not burned before they were d to the fireproof vault.

ıat can be done to protect and rve church records? The first is to realize that they are valu- and that the originals are irre- ıble. They should be brought ıer, protected against fire, water, moisture, carefully guarded and oaned out. Some congregations a vault or a safe and a few have oof files. A safe or vault is good orage if it is in a dry place and oor is kept closed. But for every- ıse it must be in or near the r's study or in the church office, ever the clerical work is done, at the records, when not in im- ıte use, are quickly returned to place.

e best and most convenient fire- storage space, we believe, is a oof storage file. A drawer for size paper is 15½ inches wide, ıches high and 26 inches deep. is wide enough for almost all the ıinute and ministerial books and also take the ministerial record sold by Augsburg Publishing e. The drawer will not take the when standing on edge, but lying flat. One drawer will hold mportant books of the average egation up to the present. But e file takes floor space and valu-



It looks dilapidated, but it can be re-bound.

able records and reports are accumulating year by year, a set of from two to four fireproof drawers would seem advisable. The prices range from $140 for a single drawer file with a base to $335 for a four drawer file. These prices are for files delivered and set up and are good in the central states reaching as far west as Mountain Time. The files are guaranteed to withstand an intense fire test of an hour's duration as well as an explosion and impact test should the floor burn and they fall into the basement. With more than one drawer, you have room for histories and some minutes of organizations, valuable papers, pictures, anniversary booklets, copies of annual reports, and membership lists whether they are on cards or in loose leaf binders.

Many old church record books are in a poor state of preservation because of their age, use, and the materials they contain. The binding, often of leather, on books over fifty years old, has frequently given out. If there is enough margin left at the middle of the book it can be rebound. Augsburg Publishing House can take care of this.

Old ministerial record books, especially of large congregations, present a special problem. Almost every week someone asks for a baptismal certificate to prove eligibility for social security or old age pension. Sometimes the pages are loose, the paper is brittle, and in some cases the pages are so dog-eared that names and dates are disappearing. The book cannot be rebound, yet constant requests demand its continued use. The best protection we recommend is to obtain cellophane folders into which the individual pages may be slipped. The folders are transparent, large enough to hold a 10½x14 inch page, and are punched so that a loose-leaf book can be made. If only a few of the first pages are loose and the books are standing up otherwise, the pages, protected by the cellophane folder, could be slipped into the book, altho this increases the hazard of their being lost.

All kinds of minute books are in use but the best type is the one shown in the illustration accompanying this article. Pages are easily removed or new ones added. When the secretary has typed and signed the minutes, they can be added to the previous pages and the book need not leave the safe or fireproof file except during a meeting or when referred to in the office. This book costs about $10. We

(Continued on page 11)

"Snows of Many Winters"

To attain the age of 95 years is remarkable for anyone. To continue to be a teacher at this age (20 years after official "retirement") is phenomenal.

No wonder, then, that Waldorf College in Forest City, Ia., is naming its new dormitory after just such a man—Jacob Tanner, who celebrated his 95th birthday on October 15.

The dormitory is to be the first major project in a new, long-range development program for Waldorf College, which has been one of the colleges of The Evangelical Lutheran Church and now is the only two-year college in the newly formed, larger church body, The American Lutheran Church. Waldorf is a fully accredited member of the North Central Association of Colleges and Secondary Schools. Approximately 360 students now are enrolled at Waldorf. The freshman class of 240 represents 17 states and three foreign countries. In addition to the first two years of arts and many pre-professional courses, Waldo a number of terminal courses in business and in arts.

Jacob Tanner Hall will house 72 men studen students to each room. It will include a large lo student recreation room and an apartment for th of men and his family. The project is expected approximately $325,000 of which $230,000 will b vided through a loan granted by the Housin Home Administration of the federal governmen dormitory will be located one block west of the campus, which is located in the heart of Fores a predominantly Lutheran community of 3,000 20 miles south of the Minnesota-Iowa line in central Iowa.

Jacob Tanner was born October 15, 1865, at

The Rev. Jacob Tanner is sho ing a spadeful of dirt, while M Kringlaak, Lake Mills, Iowa, a O. K. Storre, Kensett, Iowa, sta hind him looking on. To the fa is President S. D. Fauske.

ay. He attended Molde Latin School and the rsity of Oslo prior to immigrating to the United in 1893, in which year he was ordained into the ministry. He received his STD from Augustana ogical Seminary in 1921.

Tanner served as pastor of St. Petri Lutheran h, Story City, Iowa 1893-98. He served a parish ermont, Iowa, 1898-1903 and served Trinity Lu- Church, Brooklyn, N. Y. 1903-07. He then served ancial secretary of Fairview Hospital, Minneapolis, 1907 until his health failed in 1909. He moved mily to a sparsely settled, wilderness area in the of Alberta, Canada, where he and his family d for the necessities of life until Dr. Tanner's was restored.

Tanner served a parish at Milnor, N. Dak. from o 1916, then moved to Concordia College, Moor- Minn., where he taught from 1916 to 1924. He "The Lutheraneran" for one year before accept- professorship at Luther Theological Seminary, St. where he continued to teach until he retired at e of 80.

ort time after Dr. Tanner retired to his favorite , a cabin on the shores of Lake Walker near s Falls, Minn., he received a call from Dr. Morton n, then president of Waldorf College. President n told Dr. Tanner of the need for a religion r to meet "an emergency situation," to which Dr. r replied that he would be most happy to help. 15 years of teaching sophomore religion courses i-retirement, Dr. Tanner still is a highly valuable rf professor and an inspiration not only to his ts but to his colleagues as well.

Call of the Wild

r the school started this year, a student remarked Waldorf staff member that the freshmen class ayed all last year that Dr. Tanner would be back for the 1960-61 school year. "Now," she contin- most of the 240 freshmen are praying that he back next year."

this fall while the weather was warm and Dr. Tanner remarked many times that he could the call of the wild" and was tempted to head cabin up in Minnesota. It is there that he has at least part of every summer for the past 50 Even this past summer, he lived there alone, d the wood he used for cooking and heating, d his own cooking. He mowed his own lawn, somewhat apologetic that he was getting lazy ad resorted to using one of those new fangled mowers. He even climbed a ladder to fix a leak on the rooftop of his cabin. This experience caused him to remark to visitors that he guessed old age was creeping up on him, because when he started to step from one ledge of the roof to another, one leg almost gave way under him.

One Step at a Time

Dr. Tanner still drives his own car, though with much more caution then he practiced in his younger years. His eyesight is keen, allowing him to spend hours each day reading and writing in addition to his light teaching load. He resorts occasionally to a hearing aid, though he can get by fairly well without it in ordinary conversation.

He amazes his students by standing nearly every moment of each class, and he gets around the campus with vigor, though in the past year or so he takes the stairways only one step at a time. He is an early riser, usually one among the first to arrive at the college cafeteria each morning. He has had to be careful of his diet since it was discovered 15 years ago that he was diabetic.

Dr. Tanner still gets away from the college on occasion to speak at church activities and to preach on special occasions. He makes frequent trips to visit members of his family. In 1958, he accepted an invitation to go to Molde, Norway, to help dedicate a church that had been rebuilt after being destroyed by the Nazis during World War II. He drove to Minneapolis in mid-winter and flew from there to Norway. He was gone about a month and returned to resume his teaching shortly after Christmas vacation.

Jacob Tanner raised a family of four sons, two of whom became pastors in the Lutheran Church. Rev. Idar J. Tanner, died in April this year during the constituting convention of The American Lutheran Church. Dr. Tanner left the convention to attend the services and assist with the parish responsibilities of his deceased son. He conducted the graveside rites. The Rev. Agnar S. Tanner lives in Pasadena, Calif., where he is pastor of Grace Lutheran Church. Arvid was an attorney in Chicago many years. He died three years ago while living at Madelia, Minn. Olav was killed while serving in World War I as a pilot.

When this beloved professor gave devotions at a Waldorf alumni banquet this fall, he prefaced his devotional message with short remarks. "What have you," he asked, "that you have not *received?* And if you have *received* it, why do you speak as if you had *not received* it?" He continued: "And when I say 'to Him the Honor and Glory' I mean it from my shoe soles to the few hairs I have left on my head."

Heaven Is Real

In my Father's house are many mansions. . . . I go to prepare a place for you . . . that where I am ye may be also. John 14:2, 3.

For several days I have sat by the hospital bed of a faithful saint and patriarch with snow white hair and radiant personality. Radiant because heaven is his home, and he is now on his last climb to that home.

Today is his birthday. Eighty-seven years ago his life on earth began, in the hill country of Norway. His God-fearing parents nurtured this life that had been grafted into the baptismal covenant with Jesus Christ. This man-child grew till God saw fit to entrust the souls of another race and clime to his preaching and teaching.

Two oceans now lay between home-on-the-farm, desk-in-an-office and the continent of China's millions. Two-score years and four saw famine, pestilence, wars, flights, returns, typhus, internment, release. Gloriously interspersed were the golden times of work, teaching, translating, evangelizing, propagating the gospel of Christ's saving love.

Always the days are numbered. Now the minutes are too. But the end is not yet. His witnessing is not finished.

. . . A nurse comes in, and, seeing him, remembers the answer to a Christmas card she once sent him: "No. I am not lonely. I travel around the world visiting my friends by prayer."

. . . His eyes look up as if numbering off the friends of long ago—yellow and white—who have reached the end of the glory road. He names some and says, "But they look different and don't answer me." He reaches to shake hands with them. Not yet; that is still to come! He explains to the nurses, "I have already sent my wife ahead to heaven." One who knows says, "Yes. I saw her go."

Suddenly he pleads, "Feed them! Give them meat! There are so many. Get to work! Get to work!"

Later he whispers, "They say China is lost? God will save her! Have faith; don't doubt so! Get to work! The night will come when you *can't* work!"

. . . "Courage! Courage! That's what's lacking—
age!"

. . . "I can't go any more. Who'll take my place
. . . "Sing to the Lord! More singing! Trust and

An old pastor friend waves from the hospital
door, "I'll see you again." The dying saint slowly
to heaven and says, "In Glory."

. . . His own new and young pastor confesses,
the start I knew the strength of his witness. A
after I was installed, he cross-questioned this
punk about the foundation of his faith and mi
. . . His pastor of many years says, "He was
such an inspiration to me! It was easy to go to h
a heart to heart visit."

. . . A taxi driver smiles, "Lady, that man knows
he's going! And he knows the glory in store f
likes of him."

. . . The night sitter whispers, "Heaven is so
him! I've been truly blessed on this job."

. . . His doctor son enters with a slip of pap
father gave him weeks previous to his illness. O
typed the text for his funeral sermon: "I am the
rection and the life; he who believes in Me, t
he die, yet shall he live, and whoever lives and b
in Me shall never die. Do you believe this?"
11:25-26).

* * *

"Beautiful Isle of *Somewhere*"? A pagan's th
Heaven is *real!* Heaven is Home, with many ma
and a great white host singing, "Holy, Holy,
to the glory of the Triune God.

How do I know? God's Word says so. And, a
many others, so also has this saint witnessed it.
lieve God's Word. And I believe this giant in the
—he was my father.

VILGARD
(Sept. 23-25, 1960)

ords Are Important!

nued from page 7)

d also like to say something t the quality of paper used. In Luther Seminary library we have s 300 years old. The paper they in was made largely from linen This paper is still strong and today and has a ring to it. The papers of old composition books ears old are brown and brittle . The same thing will happen to present day sulfite writing papers mimeograph papers. Because of made from wood pulp and the icals they contain, they will not the test of time.

any congregations mimeograph a lete annual report. At least one should be kept for the archives e congregation. If mimeographed ulp paper, what will the report like 50 years from now? So, if mimeograph an annual report, a few copies on a 75% rag . True, you can print on only side, you must beware of smear- and the paper will cost you $5 m, but you will have a record will stand up. Leave enough mar- o that you can staple the edges. n some years have passed make ok out of a convenient number nual reports.

en a final word which deals not the physical preservation of the ds but with the linguistic access em. The old congregational min- books are all in Norwegian. of our younger people cannot them. A few congregations have translations but most have not. not have the old minute books lated by someone while there are e around who are able to do the If you have no competent lay ns, you can find a qualified re- pastor. The books should not losed to the present and future ations.

ur congregations have a past, a nt, and a future. We need to ise a sense of history and pre- and protect the records we have take care of those produced in uture. Those who in the days to will wish to know the history e congregations then will rise up all us blessed.

FORTNIGHTLY REVIEW

In John Gunther's "Inside Africa," published in 1953, small mention is made of the work of Christian missions. It is difficult to understand how a man who is supposed to be a competent professional journalist can so ignore an activity that is part of the life of Africa.

The major contribution to literacy has been made by the Christian Church, often in cooperation with the government. This can readily be seen in the school attendance figures for Tanganyika. The average number of children attending school in Tanganyika is 35% of the school population. But in the Usmbara area (a rugged mountainous region where it is difficult to get together children for school) where the Lutheran Church is at work, 46% of the children are in school. In the Lutheran Church of Northern Tanganyika the average is 76% in the Pare area and 90% in the Kilimanjaro district.

The schools have been a major medium of evangelization. Two years ago in one school 56 Muslim boys were baptized with the consent of their parents.

Sometimes when one is invited to speak to people where interpretation is required, one wonders how much is understood. One of the representatives from Germany, who was along in the visit to the Churches in Tanganyika, catechized a congregation after giving his greeting. In reply to the question: What benefit does baptism confer? he received several answers:

"In baptism we are born again."

"Baptism provides forgiveness of sins."

"Baptism gives us new life through the shedding of Jesus' blood."

It was largely young people who answered. And in the front row sat an old man who has served as a volunteer evangelist for many years. His face beamed as he heard these people among whom he had worked respond freely and clearly. Happy the Church that has lay people who hold up the hands of the pastor by their unobtrusive, persistent, and faithful witness in word and deed.

* * *

As the Savior walked about "doing good" among the people of His day, His Church must everywhere give itself to works of mercy. There are few places where the compassion of Christ becomes so noticeable as when His children minister to those who have severe physical or mental handicaps. Lutindi in the Usambara mountains is one such place. A hundred and thirty-nine people who are chronic mental patients are cared for at Lutindi. Who would think that the mentally ill would manifest the joy and the welcome that visitors at Lutindi get when accompanied by Missionary and Mrs. Groninger. Many of the women patients work at making meal out of corn. A group of the men patients break up rock to make gravel. The day we visited we were told that the man who broke the large pieces into convenient handling size had been at it for fifteen years. He seemed to take a professional pride in his job. And the others who crushed the pieces with small hammers did so with methodical regularity, from time to time breaking into song.

To have work to do and to know that there are those who love you is better than the apothecary's medicine.

Fredrik A. Schiotz
President, ELC

To Go on Pilgrimages

Then Longen Folk

Toward the end of the fourteenth century when Europe was a cauldron ready to boil over, Geoffrey Chaucer, a journalist-poet who liked to write what he saw, took a look at the crowded roads of England, and wrote *The Canterbury Tales*. In the Prologue he tells us that April makes the English restless:

—To Go on Pilgrimages

Then longen folk to go on pilgrimages. Now the bonds of the frost are broken, the roads are becoming passable, the seas more tranquil. Now is the time to be up and away.

It would be silly to suggest that the men and women who went down to Canterbury to visit the shrine of Thomas a Becket did so for primarily religious reasons. The burden of the *Tales* is, in fact, to prove the contrary. During their journeying to the shrine the pilgrims forget what they are about and indulge their mortality. This gives us the story.

Pilgrimage to Oblivion

The parallel with our present day conventions is near at hand. If it was true that medieval Europe was rashed over with shrines, it is equally true that we are pocked with conventions. Not a day passes that I am not invited to two or three meetings in remote places with the inevitable registration card, program, meeting high lights, places of interest in the convention city, and request for the correct spelling of my name so that it can be plasticened on my lapel badge. I do not know what half of these meetings are about, who cooked them up, who sustains them, or what purposes they serve. But they whisper their seductive language in my ear and endeavor to call me away from my desk and my duty.

When I go, as I am sometimes forced to do, I find the predestined hotel lobby bustling with badges, vague salutations, baggage, surly bell boys who never seem to like my type of convention, and one or two weary but brightly smiling secretaries who give me my badge (name misspelled) my hotel reservation, and a brown bag containing a stick of chewing gum (local product), a nail file, three picture post cards, an entertainment calendar telling me what night spots are supposed to attract me, and an agenda so bulky with tabs, appendices, and fold-outs that it would take me Paul's fourteen years of silence to get through it.

Bother and Bustle

The first item on the convention program is
kind of meal with a set speech sparsely dotted
mild jests like currants in an orphanage cake.
tells us why we have come. We then break up
small sessions, medium sized sessions, or large ses
We buzz, bluff, boast, boggle, or just blimp. We
at one another across hotel table cloths for hou
end or we drift hazily in corridors and lobbies
sit in folding chairs and listen to a lecture manu
which is already in our packet and has been deli
many times before. We view films, film strips,
posters, graphs, charts, exhibits. And we go away
an impression of immense circularity in our brai
if we were tops set spinning.

I Want to Know Why

Why do people go? And they do, by the mil
They must know that not one per cent of al
meetings are truly productive and that they will r
a little more tired and a little more depressed.
answer might be that they go to get away fro
sponsibility and that most conventions, in additi
business, offer entertainment. But this is a sh
answer, for the entertainment men seek would a
to be no different in New York than in Kokomo
answer is probably that people rush to convention
to be going somewhere. Like the Canterbury pil
they long "to go on pilgrimages." But unlik
Canterbury pilgrims, the modern convention goe
where. At Canterbury there was at least the mo
when saint and sinner alike remembered "the
blissful martyr." There was the moment of trans
ence. There was a brief shudder before the bea
body. But for the modern pilgrim there is most
nothing at the end of his journey. Nothing at al

ur New Parsonage

FROM A COUNTRY PARSONAGE

BY ANNE JORDHEIM

hen our two congregations decided to break away from their respective sister churches, join, and my husband from Norway, they realized that now time had come for a parsonage to be built. For ears, ever since the first of the two churches was ded, not one pastor and his family had resided in the local community. They usually lived far y, often as far as 50 miles.

oday the new parsonage is located directly opposite of the churches and only three miles away from other and is easily accessible for all members of parish. The new parsonage is a comfortable, ranch- house with all modern conveniences. It is painted e as the church and can be seen from the many dotted with farms, which surround it. The view the new house is lovely, especially now in fall the glorious colors which created such a festive sphere for our dedication service.

has been a rich, exciting, and proud time for the le parish. Much work, planning, discussing, giving, king, and praying went into the building of this onage. Much voluntary labor was donated. The men ted, planted hundreds of trees, and took care of much-too-sandy grounds. They helped us move our iture from our previous rented home to the new e. The women put on many dinners and lunches, they, too, painted and varnished.

ur dedication service took place on a beautiful Sun- afternoon. So many people attended that there not room enough in the church. In this crowd I lost sight of my son Timmy, age 5. To my great arassment, and to the amusement of the whole h, I soon saw him again—sitting solemnly by the next to our circuit president, who was to speak and cate the new parsonage. (As I was informed later, my had merely appointed himself the assistant pas- or the day!)

hen the outdoor dedication of the new parsonage over, everyone was invited to come in and look nd. After five days of strenuous moving, sewing ins, minding children, serving coffee to admiring s (and not getting more than five hours sleep night), I was not in prime condition to receive t 350 visitors, all at the same time. Two ladies, had not felt too well, had been resting in our new home; I had put the baby down for his nap at least five times without success; and to top it all, a sand- storm had just blown some neat little brown heaps into my husband's new office. Although I had spent hours straightening up my house, I was sure it was just a mess right now! Thus when I saw the large crowd approaching, I had the immediate impulse of hiding somewhere as quickly as possible. But where? But when the people came nearer, and I recognized many who had so faithfully helped me to make my new home beautiful and comfortable, I decided that I should rather stand by the door, shake their hands, and thank them, one by one.

Afterwards, over coffee and cake, many friends and relatives were delighted to see each other again. It was a happy day for everyone.

Yet in the years to come, much of this celebration and of the building of our new parsonage will be forgotten. The many stories about the parsonage, hu- merous and human, will survive. Stories like these: Remember the time we planted all these fir and pine trees? And look how sturdy and big they are now! Or—what about that time when the women of the parish had such fun varnishing in the new house that they didn't get home until 2 a.m., so that even their husbands began to worry? And the time we moved the pastor's furniture and we only had ⅛ of an inch lee- way to get the piano through the main entrance? And remember the cow which mewed into the window of the pastor's study on the first evening at the new house? And what do you suppose the pastor's wife did on the very evening of the dedication? She came bicycling 20 miles an hour—in her best dress—across the church yard to rescue her children's pet cat, a tiny kitten, which had fled from all the people and the many cars way up into a big, old, hollow tree!

For the Family Altar

J. R. Hest

Toward the Twenty-Third Sunday After Trinity

Power of C

The Epistle: I Timothy 2:1-6 • The Gospel: Mark 12:41-44

Monday, November 14

A GREAT CHOICE

2 Chronicles 1:10

"Give me now wisdom and knowledge to go out and come in before this people, for who can rule this thy people that is so great?"

This is what Solomon asked of God when he was given the opportunity to make his request. On the threshold of his career as king, and feeling the weight of responsibility upon his young shoulders, he bypassed such things as possessions, wealth, honor, revenge on his enemies, or long life. Wisdom and knowledge were in his eyes the most important thing he could ask for. And God complimented him on the nature of his choice. Sometimes we are tempted to request of God less than He has to offer, thus short-changing ourselves of His best gifts.

It is the inward gifts that are important, O God, for it is these that control us. Not the outward things, the things that are of the moment and serve for the moment. Lift the level of our requests to the high plain of the Spirit.

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Tuesday, November 15

WE CHOOSE

Deuteronomy 30:19

"I have set before you life and death, blessing and curse; therefore choose life, that you and your descendants may live."

This Old Testament reference is an example of the destiny that resides in the power of choice. This power belongs to every individual. Especially is this true in the matter of Christianity. God comes to us with the will to save us; we choose whether or not we will permit Him to do so. "If any man open the door unto me, I will come in." This can be paraphrased, "If any man *choose* to open the door." Thus by our choices we bring a blessing or curse to our lives; we make a good life of it or we come to grief. Choice is a dangerous thing outside the influence of God's influence.

You have made us with the power to choose, dear Father, and You confront us always with choices to make. In this important matter direct us with Your wisdom, that the choices we make will count for blessing and Your glory. Amen.

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Wednesday, November 16

CHOICES SPELL

I Kings 4:34

And men came from all peop hear the wisdom of Solomon, ana all the kings of the earth, who had of his wisdom.

The great choice made by So spelled great results in his life. termed not only one of the great in the Old Testament but in the of the world. He became famous judicial insight, as a builder of the as an administrator of the kingdo being interested and informed in and diverse fields. He was an a writing three of the Books of th Testament. All of this came as a of the wisdom with which he w dowed. Had he requested a lesser g influence of his life would also hav less.

How clearly I should understa God, that when I choose the beg of the road I also choose its er with me when I choose so that think of the results of what I am out to do. Amen.

+

Thursday, November 17

SPIRITUAL PROSPERITY

Psalm 1:3

He is like a tree planted by streams of water, that yields its fruit in its season, and its leaf does not wither. In all that he does, he prospers.

This description of a happy, fruit-bearing child of God tells of the results of a choice. This sort of person doesn't just happen; it is not by accident that a man arrives at this situation. The two preceding verses tell why he is what he is; he has chosen to walk according to the law of the Lord; he has chosen not to "walk in the counsel of the wicked." Choices are like seeds; you harvest what you have sown. What possesses you will determine you. God has promised that where we are faithful to Him we will bear fruit; we will know spiritual prosperity.

"Try me," You have said, "and see if my promises are true." Your promises are true, O Lord! To those who seek to do Your will, and who set out to serve You, there is the reward of happiness and peace, and a sense of good purpose. Amen.

Friday, November 18

FAILING THE CHOICE

Proverbs 4:23

Keep your heart with all vigilence, for from it flow the springs of life.

It is almost unbelievable that Solomon, who was granted such wisdom, and displayed it so remarkably in his life, should fall so far into sin. Yet he did. And the Bible does not hide this fact. After a while he learned to love luxury, he took unto himself a multitude of wives, most of them heathen, he permitted idolatry all over the land, and he oppressed the people with heavy taxes to pay for his luxurious court. How can we account for this terrible turn of events. One way to say it is that Solomon permitted lesser choices to overrule the wisdom he had been given. He let the desires of the flesh eclipse the desires of the spirit. He let his sinful nature rule.

The step down is never hard, O God, and always the invitation is there! To rise up, and to stay up, asks for effort. To sink, to fall back, to resign from the Cause is simple. Help me to be faithful to my choice to follow You. Amen.

Saturday, November 19

WATCH YOUR CHOICE

I Peter 5:8

Be sober, be watchful. Your ad the devil prowls around like a lion, seeking someone to devour.

Satan, it seems, does not care w a person has been a Christian f years or fifty. He never gives up, a one is immune from his attack. real victory when he is able to ha way with a good Christian, especia of prominent standing in a comm But the point is every Christian work to protect what he has. Jesu it clear to His Disciples that they watch and pray. There is no letting the guard. In surprising moments t tion comes. In watchfulness and we defeat the purposes of Satan. fortified by the power of God bear

I am aware, dear Father, that c choose to walk with You I have r worthy choice. When I keep this in mind and exercise it, protect it, s it, the walk is blessed and fruitf Jesus' Name. Amen.

MOTHERS 'IMITATING' RUSSIA?

A prominent Arkansas churchwoman has criticized American mothers for "doing by neglect what the Russians are doing by social planning"—dissolving traditional family patterns.

Mrs. E. D. Galloway of Little Rock, president of the United Church Women of Arkansas, pointed out that Russian Women turned their children over to day nurseries to be reared because they had to, but that American women did the same thing voluntarily.

Mrs. Galloway spoke at the Southern Regional Convention of the Florence Crittendon Home Association of America, which gives shelter to unwed mothers.

She said homemaking needed to be the "primary task" of women whether they had other jobs or not. Woman's greatest responsibility in the home is spiritual, she said.

Alerts Church o Tempo of Change

Because of the "breathtaking tempo" world change, Christianity faces of its most critical periods, Dr. ns Lilje, presiding bishop of the ed Evangelical Lutheran Church Germany (VELKD), warned in org, Denmark.

Addressing the Second Conference European Churches, Bishop Lilje d whether, under present condi-, Christianity was not exposed to rying-up process."

ting the formation of numerous independent states, the rapidly in-ing growth of the human race, nding scientific knowledge and a olution" in the modern view of he said these laid special responsi-es upon the church.

shop Lilje urged the 120 Protestant Orthodox delegates present to pro-a "power of cohesion in the stian fellowship" that might trans-the tensions and discords of con-haken Europe.

. Lilje, immediate past president he Lutheran World Federation, the Conference keynote address The Service of the Churches in a ging World." He is a member of the permanent committee of the Conference of European Churches.

The Conference was formed at Liselund, Denmark, in 1957 by representatives of Protestant Churches in 10 countries of Eastern and Western Europe to promote the consolidation of Protestantism in Europe. Its first gathering was held in Denmark in January, 1959.

Sees Pseudo-Christianity Africa's 'Real Enemy'

Alan Paton, world famous South African novelist and a lay leader of the Anglican Church in his native country, said in New York that pseudo-Christianity, rather than Communism or Islam, is the "real enemy" of Christian progress in awakening Africa.

Because of pseudo-Christian attitudes, he charged, the Church too often becomes identified with those intent upon preservation of the status quo and is made to appear as an institution "impeding progress toward better human life."

In his view, he explained, pseudo-Christianity "always prefers stability to change, elevates the law above justice and serves expediency rather than love."

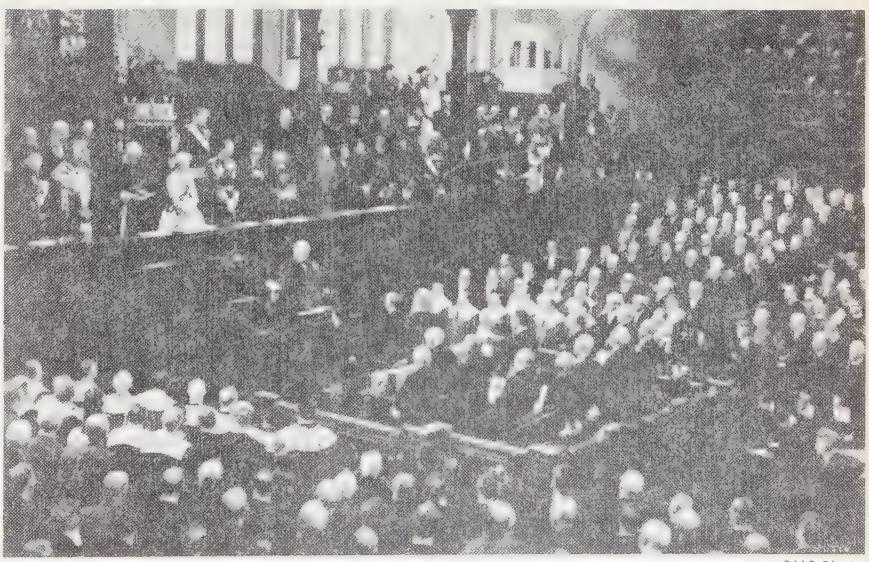
"We must face the fact, at least in southern and eastern Africa, that many people have come to identify the Church as a sort of protector of the privileged, and they may therefore turn away from it when they are liberated," Mr. Paton warned.

He emphasized, however, that at least the leaders of the South African Anglican Church are aware of this danger and "anxious to see the Church become the shepherd guide and protector of the people."

Mr. Paton, author of "Cry, the Beloved Country" and "Too Late the Phalarope," was in New York to receive the 1960 Freedom House Award.

The lay leader is an active member of the All-Africa Church Conference's Executive Committee, whose main task, he noted, is to help increase cooperation among all Christian Churches of Africa at a time "when all Africa is moving toward closer contact and there is a tremendous faith in Africa itself and its future."

"While a Church must be universal, it also has the duty to serve its people



—RNS Photo

QUEEN AT SCOTTISH CHURCH ASSEMBLY—Queen Elizabeth II, the first reigning monarch to attend a general assembly of the Church of Scotland in 358 years, listens to an address from Dr. J. H. S. Burleigh, Assembly moderator, at a recent session in Edinburgh.

in their particular situations," he declared. A special task for the Church in Africa today, he said, is "reconciliation of black and white Christians."

At the same time, he said, the Church must help its people "by assisting them in their new and sometimes strange situations, by rejoicing with them in their liberation, by giving spiritual content to independence, and by safeguarding the independence from becoming a mere glorification of man."

Speaking specifically of racial tensions in his country, Mr. Paton said that, after a life-time spent in seeking to bring about a change by peaceful means, he could not believe that any significant change would or could be brought about by means of "an unassisted evolution."

"I myself and most of my close friends and associates, quite a few of whom have spent months in prison this past year (because they disagreed with the government's racial segregation policies) don't believe that a change will come purely from within," he stated.

PASTOR OF THE PUBS

A minister of the United Church of Canada has resigned his pulpit at Sterling, Ont., to begin a new career as "Pastor of the Pubs" in Toronto.

Neither a fanatic nor a rebel, the Rev. Arthur Packham explained his action this way:

"You always found Christ in the streets where He was of most help. Right now the church is not there."

The 60-year-old minister, who will lend a sympathetic ear to all who need his help and counsel, was welcomed warmly by beverage house customers and proprietors on his first night out.

He strolled from pub to pub, smoked a cigar and had a couple of glasses of ale with cab drivers. For most of the evening, however, his preference was ginger ale.

It was not known whether Mr. Packham's action was prompted by the recent decision of his Church that members who liked a social drink were not "second-class Christians," and that there was a need for greater understanding of the wets by the drys and vice versa.

The United Church of Canada formerly was noted for its strong stand against drinking and drinkers, and the name of Dr. James R. Mutchmor, secretary of the denomination's Board of Evangelism and Social Service, has become synonymous in Canada with temperance.

Washington News Notes

Lucky Dane—When Pastor Jens Mikkelsen left Denmark to visit th United States under the exchange program of the Lutheran World Fe eration, he knew that his itinerary would probably include Washingto D. C. But he had no way of knowing he would take part in events i volving his homeland.

His visit to the national capital coincided with that of the King Denmark. Attending a National Press Club luncheon, he heard his nation sovereign address the top newsmen of both countries. After the kin speech, the hot political questions by the reporters were fielded by t Danish pastor's friend and former schoolmate, Foreign Minister Otto Kra

Later the same day, Pastor Mikkelsen joined the Danish community celebrating the opening of the plush new Danish Embassy, the constru tion of which had been rushed to completion for the royal visit.

Sincere Appreciation—While the Russians were occupying the Bal countries, an Estonian factory-owner took refuge in a forest. Tod this quiet man, now a U. S. citizen, keeps a steady pace at his job the mail room of the Lutheran Church-Missouri Synod's Armed Servic Commission on the second floor of the Lutheran Church Center Washington.

August Oinas relaxed and reminisced on an October evening when was honored for ten years of service with the ASC. In slow, clear Engli he spoke: "As I stand here tonight, my mind goes back to the year 194 when on a September night I saw for the last time my native land from t deck of the German transport ship, Lapland. Bombs were bursting, fir were everywhere and my native country was in flames. I had lost ever thing and before me stretched the stormy Baltic sea with an unknow future.

"My soul was empty but calm," he related, "for I had put my trust God.

"Today I must be thankful to God for bringing me and my family this land of opportunity . . . I am thankful . . . for ten years of joyf and peaceful work. Thank you all for everything."

Take Profit Out of Crime—When a man tackles the job of cleani up organized crime in Chicago, he gets headlines in the win city. When he is successful enough to be invited to address the Internation Association of Police Chiefs, he rates headlines anywhere.

Orlando Wilson, the noted criminologist who is Chicago's new poli chief, faces a task which has been compared to that of Hercules cleani out the Augean stables. Speaking in Washington to the world concla of local law enforcement officials, the Lutheran lawman said that organiz crime can be eliminated simply by taking the profit out of it.

He started by ousting policemen who accepted graft. Then he crack down on the gambling, narcotics, prostitution, and liquor rackets fro which anonymous crime barons derive their revenue. Chief Wilson believ that churches, too, should obey the law against gambling by refusing sponsor games of chance.

By Robert van Deusen and Charles de Vries

ULCA Convention . . .

Resolutions, Budgets, New Programs Approved

he United Lutheran Church in America at its 22nd biennial convention in ntic City, N. J., called upon the major powers of the world to outlaw "all ls of nuclear weapons testing."

n eight-point statement on the subject was adopted by the Church after a hour hassle on the floor of the convention produced a revised document was later approved almost unanimously by the 700 delegates.

ıe accepted version of what was led a "Statement on the Problem Nuclear Weapons" was hammered in nine hours of conferences be- n church leaders representing op- e views on one of the biggest s before the convention.

ıe conferees amended five of the sections of the document which discussed at three sessions of the ention over a three day period be- it was finally adopted as the al position of the ULCA.

overnments of the United States other nuclear powers were urged he statement "to persist in the ts to arrive at effective multilateral ements on the cessation of all kinds uclear weapons testing with pro- ns for adequate inspection and ol."

'oward this end we believe that a itorium on testing should be con- d until every opportunity to se- such effective agreement has been ed," it said.

ıe statement said this position was cated "not only because hazards ealth will be thereby kept to a mum but also because agreements ıe cessation of testing could serve lay suspicion and provide an in- tional experience in inspection control."

said further that these "are deemed tial to the regulation and reduc- of armaments in a manner that not endanger the security of any n."

leading participant in revision of locument was Dr. O. Frederick e, director of the Commission of Churches on International Affairs, it agency of the World Council of ches and the International Mis- ry Council. As adopted, the state- hewed closely to the position by the CCIA.

A record two-year budget of $30,985,-700 for 1962-63 was approved by the ULCA at its convention, but half the amount may never be spent.

Delegates approved a budget of $15,-194,700 for 1962 and $15,791,000 for 1963 to support the "wide range and large dimensions of the activities that our church carries out in furtherance of the Gospel."

With the ULCA moving toward merger with the Augustana, American Evangelical and Finnish Evangelical Churches (Suomi Synod), it appears likely, however, that the budget for 1963 will never go further than the formality of its approval by the convention.

A four-year experiment in recruiting Lutheran women for temporary full-time church service has been made a permanent program of the United Lutheran Church.

Action was taken at the convention after the denomination's Board of Deaconess Work, which supervises the program, reported that 52 women served the church for one year without pay since the project was inaugurated in 1956.

Sister Louise Burroughs of Philadelphia, director of the diaconic year for the board, told the delegates that one-third of the women who participated in the program have continued working for the church after their initial year of service.

The program, officially known as "Associates in Deaconess Service," but commonly called the AIDS program, has attracted women from 23 states and Canada, Sister Louise said. They had experience as secretaries, nurses, general office workers, teachers, home makers and business women.

A new program for laymen—called Faith and Life Institutes—has been launched by the Board of Social Missions of the United Lutheran Church in America.

The Rev. Herman G. Stuempfle, Jr., associate director of the board's Department of Social Action, declared

HELICOPTER RIDE AWARD—Mark Gross and Jan Mickelson were recently awarded first prize in a Sunday school missionary contest at Trinity Church, Hawthorne, Calif.—a sightseeing tour over the city of Los Angeles in a helicopter.

that the objectives of the institutes are to "interpret the Christian faith to the laity, to relate the Christian faith to vocational and public life, and to achieve free communications between the 'world' and the church."

Reporting to the ULCA's convention, he told the delegates that the board has conducted four institutes, one for pastors, one for laymen and two specifically for physicians.

Currently, he explained, institutes are in the planning stages for West Coast labor leaders, Mid-west public officials, New York attorneys, Pennsylvania editors and journalists and Madison Avenue advertising men.

"Faith and Life Institutes," Mr. Stuempfle said, "are an experiment in bringing religious concern 'down to earth.' Their purpose is to engage people in free and penetrating discussion of the meaning of Christian faith for the issues which confront them in daily life."

Through these institutes, "the church seeks to take its place in a new and vital way at the crossroads of daily life," he said.

In other actions the ULCA convention:

—Adopted a statement to protect the confidentiality of information disclosed to pastors by parishioners.

—Delayed action on a church-wide hospitalization plan until after the merger of the ULCA with other Lutherans.

—Heard speeches from other churches, including a major address by Bishop Henry Knox Sherrill, former presiding bishop of the Episcopal Church in the United States.

—Re-elected Dr. G. Elson Ruff editor of "The Lutheran." He has held this post since 1945.

REFUSED VISA

Archbishop Jaan Kiivit, head of the Evangelical Lutheran Church of Estonia, was denied an exit permit by Soviet authorities for a projected visit to West Germany, according to a report broadcast in Berlin.

The report said the prelate was to have gone to Detmold where he was scheduled to deliver a lecture on "The Life of Protestant Christians in the U.S.S.R."

It said, however, that Archbishop Kiivit was denied permission to travel because it was feared he might seek asylum abroad.

Nigerian Lutherans Double Membership

Lutheranism in Nigeria has doubled in strength in the past five years, the second All-Africa Lutheran Conference learned last month.

"In 1955 (the year of the first All-Africa Conference at Marangu, Tanganyika), we had a communicant membership of 4,082," reported President Akila Todi of the Lutheran Church of Christ in the Sudan. "Today we have 8,180."

He went on: "In 1955 we reported that an average of 875 adults and infants were baptized per year. In 1959 the number was 1,976 . . . In 1955 the church had nine Nigerian pastors, today 20.

"We had only one Bible school in 1955, now we have three. We have now 36 primary schools, against 18 in 1955. In our Teacher Training Center we have 71 students today, against 27 in 1955."

President Todi reported also that in the past five years the Church has added 69 villages to the list of 300 in which it had members at the time of the Marangu conference. The Church, which developed from the work of the Danish branch of the Sudan United Mission, now has 10,400 baptized members. It became autonomous in 1954.

Noting that "before we return to Nigeria from this conference, our country (will have) become fully independent," the church president said, "We are grateful to God for this national achievement, but we realize that it places new responsibilities on the Christian Church in Nigeria."

Highlights of reports on Lutheranism in other countries heard by delegates included the following:

Madagascar—Lutheranism came to this island when Norwegian missionaries began work 94 years ago. American Lutherans of Norwegian background established a field in Madagascar more than 70 years ago, and French Lutherans have been helping support the mission work for about 60 years. All the churches resulting from these mission endeavors are now united in one general body, the Malagasy Lutheran Church, organized ten years ago.

Ethiopia—Here, too, the frui mission work by Lutherans of v nationalities are brought togeth a single national Church: the Ethi Evangelical Church — Mekane which last January held its s general assembly and ratified its constitution. Behind the autonc Church, with its 32,500 membe four synods, lie Norwegian, Sw German and American missions.

Liberia—Although the Liberia sion of the United Lutheran C in America this year marked its tenary, the Lutheran Church in L was established only 13 years ag

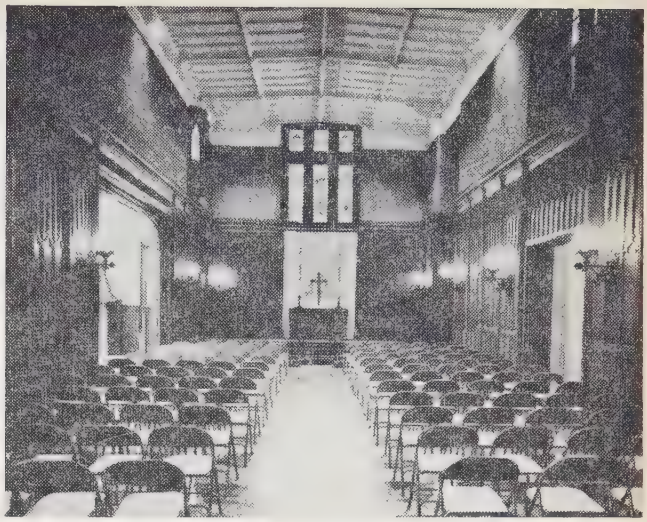
A joint committee is now rewc the terms of church mission rel so as to integrate the two bodies Church has over 5,000 baptized bers in 108 towns and villages exte 200 miles inland from Monrov the coast.

Southern Rhodesia—The Chu Sweden mission in that countr started in 1903 by missionaries the Church's field in South A which had been opened 25 years e After a precarious beginning b of missionaries' ill health and f ture death, the work became w tablished, and there is now a digenous African Lutheran C with about 13,000 members.

South Africa—The oldest Lut church in the country was bu 1792 at Cape Town. There are numerous German, Scandinavia American missions working in di areas, and the country's total p tion of Lutherans of all races e 400,000. Constitutional work in years toward a united Lutheran C bore first fruits in July when th of several proposed regional was formed in the Zulu-Xhosa region.

South-West Africa—The count two church bodies with about 1 members each: the Lutheran C in South-West Africa, growing the work of the German Rhenis sion, and the Lutheran Ovambo go Church, resulting from F missionary activity. The former v organized on an indigenous ba 1957, while the latter adopted stitution defining its autonomy in

"The Castle" Becomes "The Church"



nansion, referred to by Morristown, N. J. residents as "the e" has been converted into a church. The stately home, shown re, has been purchased by the home missions department of ELC in which to establish the new St. Mark Lutheran Church in ristown. The first service under the leadership of the Rev. H. J. Rasmussen, Jr., pastor, was held on August 21. The "Great Hall," once used to entertain the Metropolitan Opera Company and many other groups, now has been converted into a worshipful chapel as the photo on the right indicates. The altar and pulpit both have carved religious symbols.

tholic-Lutheran Talks Held Necessary

prominent Lutheran theologian called on Lutherans and Roman nolics to listen to each other's views erning Christian truth in order avoid disintegrating influences in r Churches' faith and life.

r. K. E. Skydsgaard, professor of logy in the University of Copen- en, Denmark, writing in the Lu- an World Federation's quarterly neran World, emphasized that in- nfessional research and discussion ong together."

nterconfessional research," he said, ich does not lead to discussion s half-way, and discussions which not rest on research are nothing e than irresponsible talk."

r. Skydsgaard, who last year was ed first director of the LWF's ram of research into the theology oman Catholicism and other con- ons, pointed out that "a lively rontation between Roman Catholic Lutheran theology is taking place y," and added that this is "cause ejoicing."

owever, he stressed: "If the Lu- n Church does not continually the question which is put to it he Roman Catholic Church, but ds confessional problems as solved this is a sign of an inner stagnation whereby that for which the Reformers fought has been forgotten."

He also asserted that "if the Roman Catholic Church . . . is not open to the serious questions which have been posed by the Reformation and to the Reformers' Biblical insight into God's way of salvation, then this is a sign that it . . . has closed the door to those influences which could be of saving value in her theology and in her whole Christian life." If this be the case, he warned, "it seriously stands in danger of being drawn into some side-alley, away from the decisive center."

In his article entitled "On Dialogues between Roman Catholic and Evangelical Lutheran Theologians," Dr. Skydsgaard wrote: "Regardless of how universal it appears to be, even the Roman Church cannot and dare not be satisfied with its own individual history. It is very difficult for any Church to acquiesce in this truth, but doubtless it is most difficult for the Roman Catholic Church to do so."

Referring to current Lutheran-Catholic dialogues, the Danish theologian observed that "it is certainly no exaggeration to say that discussions of like intensity, such as mutual questioning and exchange, have never taken place between the confessions since the Reformation."

"Both Roman Catholicism and Lutheranism," he noted, "stand within history, and they must not be satisfied either with the triumphs of former periods, or with the brilliance of today. On both sides, the power of destructive forces is at work, but on both sides we live out of grace and through the power of God."

Exile Churches Meet

The Rev. Zenon Dietrich, a Polish pastor serving at Essen, has been elected chairman of the West German Conference of Exile Lutheran Churches at the group's annual meeting in Germany.

Named to a two-year term, he succeeds the Rev. Adolf Keleris of Bremen, senior pastor of the Lithuanian Church in exile.

Re-elected general secretary of the Conference was Laimons Pavuls of Stuttgart, a Latvian layman who serves as the liaison officer of the Lutheran World Federation's Department of World Service with the exile Churches.

Formed in 1956, the group comprises the four major exile Lutheran Church bodies functioning in West Germany —Estonian, Latvian, Lithuanian and Polish—together with Hungarian Lutheran congregations in Germany. Their total West German constituencies number about 25,000 members.

The ALC Men Plan New Publication

"Greater Works" the official publication of the Brotherhood of The American Lutheran Church will begin with the January 1961 issue. Witnessing Christ to men will be the constant aim of the publication which will publish 12 issues yearly.

Besides regular and feature articles the magazine will contain the program helps and topics for the year and a daily Bible study program. Subscriptions for ten or more at the same address are $1.25 per year.

The magazine will distribute the first two issues on a complimentary basis, subscriptions to begin March 1961. Complimentary issues will be sent bulk to the local men's groups.

Churches

Chippewa Falls, Wis.—A service of dedication was held October 2 for a new Moller pipe organ installed in Central Church here. The dedicatory recital was played by Henry Beard of Barrington, Ill., the designer of the organ. The Rev. S. Philip Froiland is pastor of Central Church.

Waseca, Minn.—Grace Church here, the Rev. Robert M. Kompelien, pastor, recently dedicated a parish addition and social hall. The new structure includes 10 classrooms, a kitchen and social hall seating 350. The Rev. Elmer F. Ackermann preached at dedication services and performed dedicatory rites.

San Francisco, Calif. — Ascension Church here, formerly known as Norwegian Lutheran Church, is celebrating its 90th anniversary during the month of October. Former pastors, the Rev. Robert G. Hovland and the Rev. Andrew C. Anderson, were guest speakers as well as Dr. Gaylerd Falde, president of the California District. The Rev. Lowell Torgerson, Jr. is the present pastor.

Calgary, Alta.—Trinity Church here celebrated its 60th anniversary September 30 to October 2. Guest speakers included former pastors, the Rev. Albert H. Holm and the Rev. Galen Morstad as well as Dr. Mars Dale, president of the Canada District of the ELC. The Rev. M. A. Rude is the present pastor of the parish.

FIRST UNIT CHURCH—Shown above is the first unit of Mount Calvary Church, Trempealeau, Wis., a home mission congregation of the ELC. The Rev. Herbert Hanson, assistant to the president of the Eastern district, officiated at recent dedicatory rites, assisted by the pastors of the La Crosse circuit. Present pastor of the congregation is the Rev. Odean G. Tieman.

NORTH DAKOTA CHURCH DEDICA
Buffalo Church, Buffalo, N. Dak., re
dedicated the new church shown. Th
Carl E. Lucky, a former pastor, pert
the dedicatory rites. In addition to the
tuary, another wing houses classroom
other parish facilities. The Rev. V
Hummel is pastor of the parish.

Stillwater, Minnesota—Our Sa
Church here, the Rev. S. O. I
pastor, recently broke ground f
new $100,000 church. It is exp
that this new first unit building
be completed in the spring of 1

Sioux Falls, S. Dak.—First Lut
Church here, the Rev. Robert G.
wardt, senior pastor, celebrated it
Anniversary with a series of s
events during October. Guest spo
at Sunday morning services inc
Dr. L. M. Stavig, the Rev. C
Braaten, Dr. Alvin Rogness, an
Fredrik Schiotz.

Forbes, N. Dak.—Aurdal C
near here observed its 75th An
sary recently. Four former pastors
present for the anniversary serv
the Rev. T. B. Thorson, the Re
E. Houghland, the Rev. T. E.
and the Rev. L. J. Odland. The
Gerhard Lingen is the present
of the parish.

Madelia, Minn. — Trinity C
here celebrated its 90th Anniv
on October 30. Guest speaker
morning service was Dr. Rolf S
a former pastor of the parish
Syrdal also spoke at the afternoo
ice.

Larsen, Wis.—Grace Church
the Rev. R. N. Rem, pastor, cele
its 110th Anniversary on Octob
Dr. O. G. Malmin, editor of Lu
Herald, was the guest speaker at
ing services. The Rev. Jack Ol
former pastor, spoke at an e
anniversary service.

wnsville, Wisconsin—New Hope
h here, the Rev. Jerome C. Trel-
pastor, broke ground for its new
n in October. This congregation
result of a merger of three for-
ongregations—Calvary and Louis-
f the ELC, and St. James of the
The merger took place in 1959.

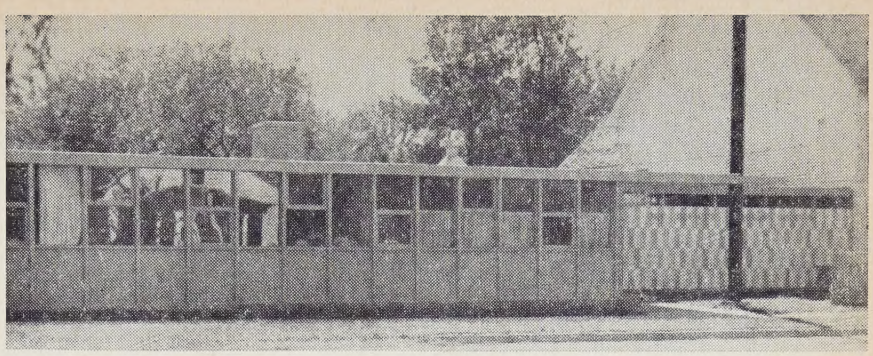
—Obituaries—

Rev. M. W. Halverson died at
Lake, Iowa, on Oct. 2, after a
llness. He was born Jan. 3, 1881,
shicot, Wis. He was graduated
Luther College and taught school
ar. After attending Luther Sem-
he was ordained in 1908. He
as pastor at Omaha, Nebr., and
mowoc, Beloit, and Franksville,
He retired in 1950. He was mar-
Ruth Peterson in 1909. He is
ed by his wife, a son, and a
ter. Interment was in Minne-

Rev. C. G. Naeseth, retired, died Aug. 25, at Madison, Wis. He was born Jan. 8, 1881, at Wanamingo, Minn. He attended Luther College and Luther Seminary and was ordained in 1906. He served as pastor at Kansas City, Mo., Valley City, N. Dak., and Morrisonville, Wis. He retired in 1954. He was married to Emma L. Brandt in 1912. She died in 1954.

O. F. Grangaard, 70, died Sept. 29 at Willmar, Minn. A banker, he had been active in civic and church affairs at Willmar and at Grand Forks, N. Dak.

Mrs. Anna Romtvedt Lokensgard, 87, widow of the Rev. Ole Lokensgard, died Oct. 4 at Mahnomen, Minn. She was married in 1894 and lived in Madison, Dawson, and Hanley Falls, Minn. She moved to Mahnomen in



SOUTH DAKOTA DEDICATION—Our Savior's Church, Flandreau, S. Dak., recently dedicated this new parish education unit. Dr. E. O. Gilbertson, president of the South Dakota district, conducted the dedicatory rites. The Rev. Richard Nelson, a former pastor, spoke at the service. The new $90,000 unit includes 18 classrooms, a chapel and offices. The Rev. Norval Wigtil is the present pastor of the parish.

ANTED: BY NEW ELC CHURCHES—

Names and addresses of all Lutherans living in or moving to . . .

RORA, ILLINOIS
ev. J. P. Hulterstrum, 212 N. Rose-
ale Ave.,
t. Mark's Lutheran Church

ISENVILLE, ILLINOIS
ev. H. E. Benson, 3N 464 Wilson St.,
lmhurst, Ill.
race Lutheran Church

LUTH, MINN. (Miller Trunk)
ev. L. M. Larsen, 4043 Ugstad Rd.,
alvary Lutheran Church

MOINES, IOWA
ev. Harlan Blockhus, 2514 Tiffin St.,
rince of Peace Lutheran Church

LAHOMA CITY, OKLA.
ev. John Hallsten, 1502 N. E. 50th St.
loly Cross Lutheran Church

EAT FALLS, MONTANA
ev. Richard Waag, Rt. 37, Horizon
ddition
edeemer Lutheran Church

LEVUE (Lake Heights), WASH.
ev. B. A. Apman, 12835 Newport
/ay, Bellevue, Wash.
loly Cross Lutheran Church

IA, WASHINGTON
ev. O. R. Kleppe, P.O. Box 306, Rt.
Elma, Wash.
aith Lutheran Church

NAHEIM, CALIF.
ev. Fred Dommer, 14901 Diana, Ana-
eim, Calif.
mb of God Lutheran Church

ITERVILLE-FREMONT, CALIF.
ev. Eugene Holland, 37830 Logan Dr.,
emont, Calif.
oly Trinity Lutheran Church

CITRUS HEIGHTS (Sacramento), CALIF.
Rev. Russell E. Osnes, 7778 Pardal Ct.
Lutheran Church of Ascension

LANCASTER, CALIF.
Rev. Joel Swiggum, 45110 Lorimer,
Lancaster, Calif.
Our Savior's Lutheran Church

LINDA VISTA (San Diego), CALIF.
Rev. J. W. Spann, 4566 Clairemont
Mesa Blvd., San Diego 17, Calif.
Atonement Lutheran Church

OGDEN, UTAH
Rev. M. G. Halvorson, 528 Fremont
Rd., Ogden
Ascension Lutheran Church

ORANGEVALE (Sacramento), CALIF.
Rev. I. J. Tanner, 9413 Vallejo Dr.
Christ the King Lutheran Church

PEARL CITY, HAWAII
Rev. Lester Hoffman, 1055 Puu Momi,
Gloria Dei Lutheran Church

SAN ANSELMO—FAIRFAX, CALIF.
Rev. J. T. Rotto, 200 Oak Crest Road,
San Anselmo
Christ the Victor Lutheran Church

SANTA MARIA, CALIF.
Rev. Ernest Zoerb, 140, Christina St.,
Santa Maria

EDMONTON (N.W.), ALTA., CANADA
Rev. Harvey Neufeld, 11516 134th St.,
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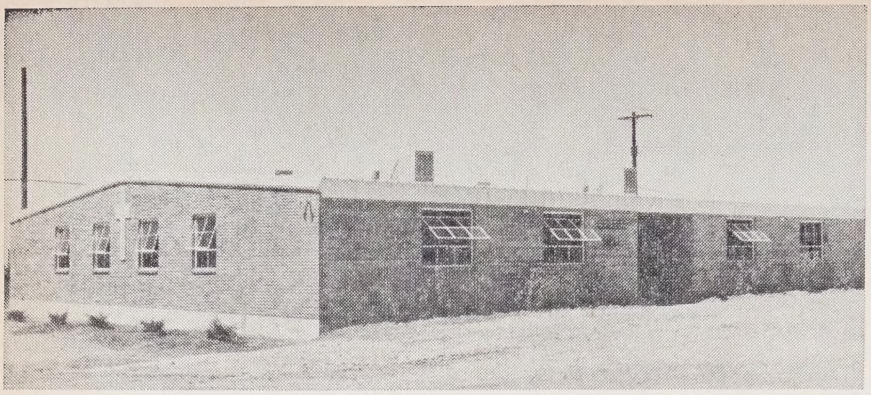

ARIZONA CHURCH EXPANDS—Colfax Hall, the new parish house addition of Calvary Church, Tucson, Ariz., was recently dedicated by Dr. Gaylerd Falde, president of the California district. Included in the new structure are 13 classrooms, kitchen facilities and an auditorium seating 300 persons. The building is named in honor of the church in Colfax, Wis., which suffered severe tornado damage a few years ago but was nevertheless willing to loan money to the Arizona Church to expand its building. Pastor of Calvary Church is the Rev. Trygve Skarsten.

1931 when her husband died. She is survived by nine children including the Rev. Fritz Lokensgard and the Rev. Gerhard Lokensgard.

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Changes of Address for ELC Pastors

Gilfred Newhouse, Lackland AFB, San Antonio, Texas, 10-13-60

H. E. Okland, 445 N. 6th St., Forest City, Iowa, 10-2-60

Robert A. Onkka, Valders, Wis., 10-31-60

Eldred R. Peterson, 1305 Second Main St., Elroy, Wis., 10-1-60

Harold W. Ruddick, 15950 Chatsworth, Granada Hills, Calif., 10-24-60

Herbert M. Skarie, Pacific School of Religion, 1798 Scenic Ave., Berkeley 9, Calif., 9-15-60

L. L. Spaulding, 813 S. 2nd Court, West Fargo, N. Dak., 10-15-60

E. G. Stolen, Sargeant, Minn., 10-1-60

T. O. Svare, 9025 Carol Ave., Tacoma 99, Wash., 9-15-60

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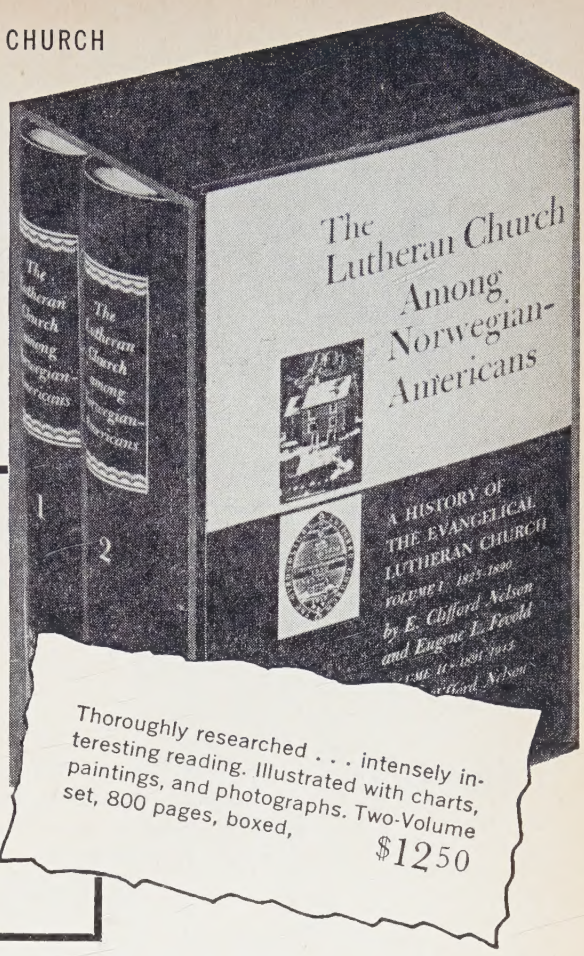
he Lutheran Church among Norwegian-Americans



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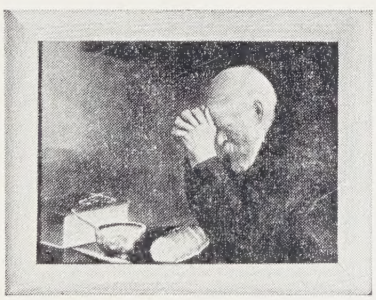

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